Lutheran Herald

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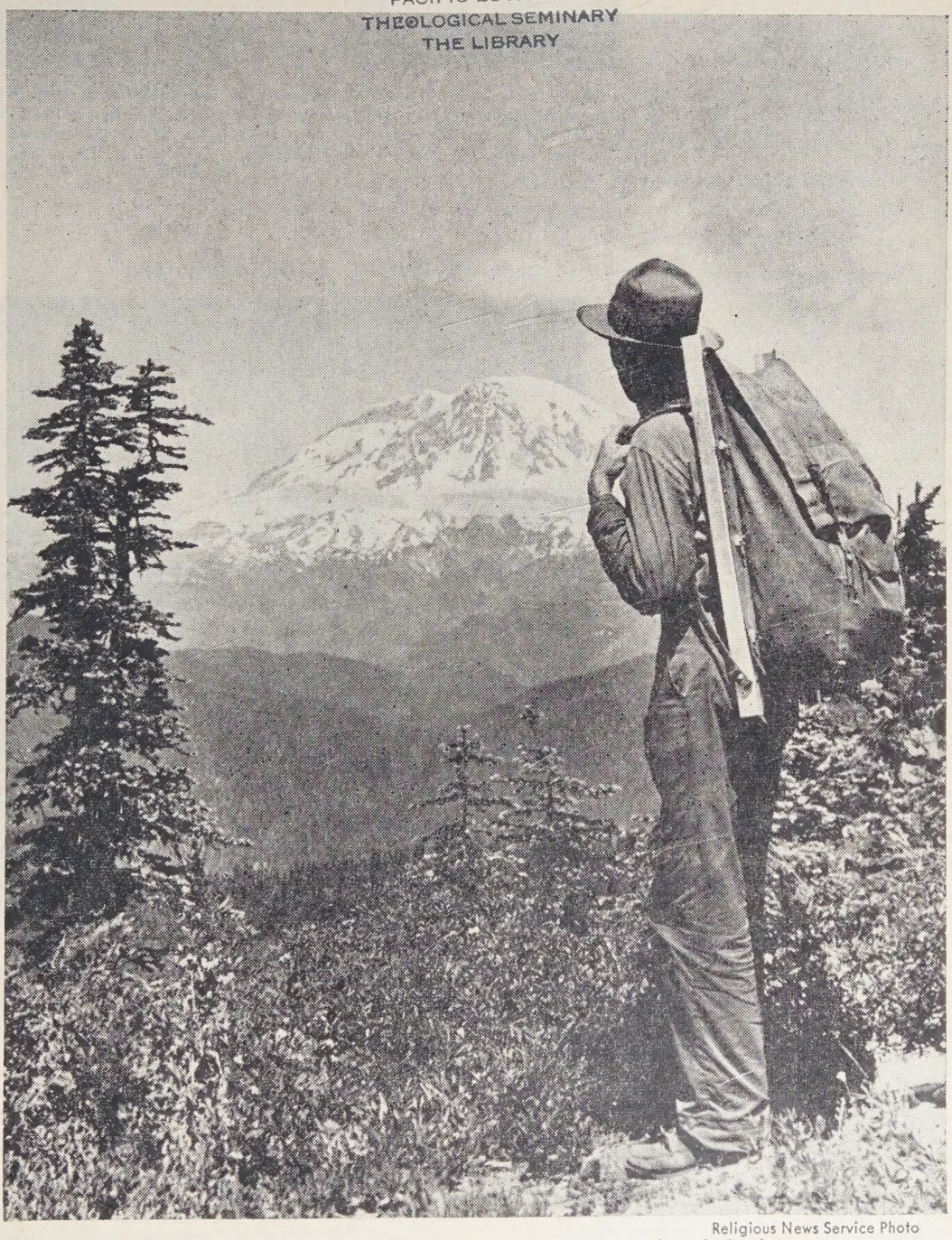

Religious News Service Photo

Stand Still and Consider the Wondrous Works of God (Job 37:14)

VOLUME XXXVII MINNEAPOLIS, MINN., JULY 14, 1953 NUMBER 28

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(Continued on page 671)

NEW ENGLAND CHURCH CONFIRMS ADULT CLASS

In the above picture are shown the members of the adult class confirmed May 3 St. Paul's Church, Berlin, New Hampshire, by its pastor, the Rev. Alfred Breivik. Th the third class of its kind confirmed by Pastor Breivik since he in 1950 assumed the pasto of the northernmost ELC parish in New England.

TWELVE FUTURE MINISTERS

Twelve members of St. Paul's Lutheran Church, Minneapolis, who entered the mi following their graduation this spring from Luther Theological Seminary, St. Paul Rev. Maynard Halvorson, pastor, points to a map where many of the 12 will be The graduates are, left to right: Anton Gerlach, Enoch Hall, Oliver Johnson, Elden La Elmer Anhalt, Jack Bredfeldt, Earl Peterson, Obert Lowe, Harold Reitz, Gerhard Vo Luther Gabrielson, and Richard Combs.

LUTHERAN HERALD — O. G. Malmin, Ed
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, News
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Minneapolis, Minn, July 14, 1953

Taconite and Home Missions

Teber O. Hill

Pastor, we will need some more Sunday school books again this week. Will you get them for us? There were three new children again this morning." These or similar words are the usual greeting from the Sunday school superintendent after the morning service in Beaver Bay, Minnesota. It is a mark of the rapid growth of the community which we are serving under the Home Mission Department. Here in the center of the construction of the processing plant for Reserve Mining, the Home Mission Department has set up the beginnings of a new congregation. Under the able leadership of Pastor Archie Lovaas the beginning was made, the spade work was accomplished so that now there is one organized congregation and two mission areas.

Four miles east of Beaver Bay, the Reserve Mining Company is building a huge plant for the processing of Taconite ore. This is low grade iron deposits in the taconite rock. The rock is mined or quarried at Babbitt, Minnesota. The crushing process began at Babbitt, and then it will be shipped to the plant on the shores of Lake Superior to be finally processed and made ready for shipping. Near the plant site Reserve Mining is building a complete new town, a town that is expected to number approximately 10,000 residents by 1957. Last spring the bulldozers started to take off the poplar and birch growth, and in December 45 families moved into new, modern homes, complete with all of a city's utilities. It is expected that there will be new homes for 200 more families erected this summer. This is only part of the construction program, but it is the part that interests us; for where there are people, there is the work place for the Church.

Last year Reserve and the contractors employed approximately 800 men. This year the number is expected to be doubled.

We need to take a little trip to realize the extent of the work which is possible here. We begin our trip at Two Harbors, Minnesota, and drive northeast along the north shore of Lake Superior. The first thing that meets our eyes is the large number of new homes that are being built or have been built. About twelve miles out of Two Harbors we see the sign: "Our Saviour's Lutheran Church, ELC, services 9:30 each Sunday morning." Here is the organized congregation, a group which is comprised primarily of resort owners, fishermen, and workers in Two Harbors. There are coming now people from the project at Beaver Bay.

The housing situation is so critical that the men from the project live all along the shore. Our Saviour's was organized as a congregation in 1950. They are in the process of building their church. The basement is used for the Sunday worship as the sanctuary is not finished as yet. This congregation is actively working. There are regular services, a Ladies Aid, a Sunday school, confirmation classes, a ladies chorus, and a Luther League. In order to help the many strangers, the Ladies Aid last month personally invited all of the newer women residents to the church for a noon luncheon in order to become acquainted. This friendly gesture was well received by all. While most of this group are local residents, we find people from Maryland, Pennsylvania, and other states taking their places in the pews.

Then we continue our journey up the shore to Beaver Bay. Here we have an unorganized congregation which meets in the schoolhouse. It is a two room schoolhouse

Pastor Teber Hill

Pastor Archie Lovaas

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with double doors separating the rooms. These we open for the church service so that we have one large room. Here our situation is a little different. Here we have a larger number of the new people active in the worship of the congregation than the local people. As one talks to people, one hears the familiar names of Minnesota and Wisconsin towns mentioned frequently: Bagley, Wadena, Windom, Staples, Gordon, and so forth. Here, likewise, we have a meeting of the various synodical groups among us; also a large number of people from the United Lutheran Church on the Atlantic Seaboard. Thus we have a gathering of all the National Lutheran Council Churches.

Even though unorganized, the group is very active. The services are well attended. We have a junior choir, a Luther League, a Sunday school, a Ladies guild, and confirmation classes. But we are sorely handicapped by not having any building that we can be sure of using. We have the schoolhouse for services and Sunday school, but it will be shut down for repairs during the months of July and August. Due to the number of uses for the schoolhouse, we have used the town hall for our Lenten devotion services, but this building is much smaller than the schoolhouse. Thus we have to shuttle our meetings from place to place. The parsonage, so far, is a hotel room in one of the resorts. With the rapid growth of the community, the existing buildings for meetings are not adequate. We have been fortunate, for three groups of ladies have supplied the schoolhouse with 80 folding chairs so that we have something besides the school desks. The town board has provided 48 folding chairs for the town hall. These improvements have come in the last few months.

A little indication of the growth which has taken place this winter is told by the fact that last fall there were three teachers in the Beaver Bay school, and now there are five. This in an area where not too long ago one teacher was sufficient.

Let us continue our journey upshore. Four miles from Beaver Bay we come to the plant site. The highway has been moved. Hundreds of thousands of cubic yards of dirt and rock have been excavated for plant foundations and breakwaters; a railroad has been built. Soon we should see the beginning of the steel skeletons of the buildings which shall be the plant. Let us park alongside the road. There are the many power shovels, the drilling and dynamiting crews, the maintainers, the trucks—all of them going in a pattern which is not always discernible to the eye.

Just beyond the plant site is the crossroads; to the left one goes to the new city. Forty-five families live there now. Thirteen are Lutheran and many are active in our work. Here there will rise this summer a projected 200 homes, a school, and we hope that we may be able to have a site from the Mining Company on wh we may build a church and parsonage. Here will in the next few years the largest town on the sh outside of Duluth. Just think, the poplar and bi giving way to a complete city for 10,000 people, a complete with water, sewer, electricity, all modern n homes, homes which would be a credit to any ci Here your church has applied for a site on which build another house of God for another congregat to gather and worship in. Here will be a town wh population is expected to be largely Lutheran, w people coming from the churches of the Middle W Here will be people away from home greeted by Church as they arrive in the new city.

To the right at the crossroads one comes to the c pany offices and the company barracks for the sin men. Five large barracks serve the needs of these m

A quarter of a mile from the crossroads along highway is the entrance to the trailer and cabin c which the Mining Company maintains. Here is r for 75 trailers and approximately 65 cabins, all occu by families. But it is not enough. Plans are now b made for another trailer court to take care of the n ber of people. It would be hard to guess how m people live in this trailer and cabin court.

A few miles up the shore one turns left on High 1 for about six miles and comes to the village of land. Here also the effects of the construction wor Beaver Bay are felt, but the United States air base makes its presence felt in Finland. Here is the sec unorganized congregation. Here again, by the cou of the Lake County school board, we are able to services in the schoolhouse. This is a smaller g as to number, but it also will grow. We have an a Sunday school and confirmation classes.

Thus the parish extends from west of Castle Dang west of Finland, a distance of approximately 35 r from end to end. A parish with much growth to c a growth which will be largely Lutheran in backgr and desire.

I also must mention the proposed townsite at Islands, where the Erie Mining Company is plan to put in docks to ship the taconite ore processe Aurora. The work on the railroad from Aurora to Islands is apparently started. It is expected that town there will grow to 2,500 people. Close by, at T is a church of our synod belonging to the Grand M parish. Two Islands is approximately 20 miles Beaver Bay. An estimated 12,500 to 15,000 peopl expected to make their homes in this Beaver Bay- Islands area. It is a challenge to our church peop serve their own and others. The Home Mission D ment is meeting this challenge. The work has b It is showing fruit.

'S ONLY A DROP IN THE BUCKET—BUT

It Keeps the Ground Wet

Wilfred Bockelman

When one visits the world's mission fields he becomes ntermittently optimistic and depressed. When he sees e work that is being done, he is happy over the prog-ss that is being made. But when he goes outside of e center of his work—sometimes even right in the nter of it—the need is usually always so much greater, d, humanly speaking, so overwhelms the accomplish-ents that one is prone to become quite depressed.

Such mingled feelings one gets when he visits the int Japan mission field of The Evangelical Lutheran hurch and the Lutheran Free Church. One of the rst things about the field to inspire optimism is its outh. Not only is the field one of the youngest mis-ons of the ELC, but the missionaries themselves are ung. About 15 per cent of the staff are over 35 years age; none are over 45 and more than half are under).

The size of the mission and its growth in such a ort period of time is likewise inspiring. Four years go the ELC had no work in Japan. Today it has 47 issionaries and wives plus children, and before the end this year there will be at least 57 missionaries, or, unting the children, a total of almost 100. Seven of ese are missionaries from the Lutheran Free Church d one missionary and his wife are from the American utheran Church; but they all work as one mission.

The budget, likewise, is something to attract atten-on. To date the ELC has spent about half a million llars in Japan. In these four short years seven churches ave been built and several more will be begun before e end of this year. In addition, a Bible school will be uilt; and the staff is trying to find a location to develop to a Bible camp site. Nineteen residences have been uilt or bought.

ll this sounds quite impressive and quite sizable, and deed it is. But then when you see in how many Chris-an converts this expenditure of a half a million dollars as resulted, the enthusiasm may be dimmed a little. t the end of 1952 the various ELC missions in Japan uld account for a baptized membership of only 77. all fairness, it should be said that this rather large m of money is really in the nature of a capital in-estment. Now that places of worship have been estab-shed and equipment provided, a more rapid growth ay be expected.

When you compare what has been done with what still left to be done, it is only a firm faith in the ace of God that keeps you from despairing. Take a ok at some figures, for example. The total population of Japan is about 85 million. About 300,000 are Christians, counting both Protestants and Catholics. Yet there have been Protestant missions in Japan for over 90 years.

Then look at some figures concerning places where there are ELC missions. Numazu, with a population of 100,000, has only five other Protestant churches; Fuji, with a population of 22,000 has only one other Protestant church; Shizuoka with its 250,000 people has about ten other Protestant churches; Yaizu with its four suburban areas has a population of 56,000 but only one other church; Shimada, 35,000 people and only one other church; Hamamatsu has 200,000 people and six other churches; Okazaki has 100,000 people and one Kyodan church and one Episcopal church which meets once a month; Nagoya's million people have about 20 churches, but in the area where the ELC has established its mission there are 85,000 people with no other church. Handa has 65,000 people and only one other church, and it has no pastor. Few of the churches that do exist have a membership of over 100.

In all of these places the ELC has started work. Work is about to be established in Yokusuka, Toyohashi, and Kariya. The Hamana Lagoon area, which has a population of 225,000 and only two other churches, is about to get a mobile gospel unit, the gift of the Luther League of the ELC.

It is when you see this vast unevangelized field that your half million dollars and staff of 57 begin to look quite small, and you have the feeling that—even when you add in what other Lutheran synods are doing in Japan—it's still only a drop in the bucket and there's a whole ocean left.

Equally depressing is the difficulty of the work. When you hear people talk of the tremendous mission opportunity existing in Japan, and when you hear such things as "God has opened the doors in Japan," that's true, but it does not mean that the Japanese are flocking by the millions or the thousands or even the hundreds to hear the Gospel. You could honestly say that they are coming by the tens.

EDITOR'S NOTE

Author of this fine article is a pastor of the American Lutheran Church and a member of the staff of "The Lutheran Standard," official organ of that body. Pastor Bockelman recently returned from a trip around the world during the course of which he made the visit to the ELC missions in Japan which resulted in his article.

Maybe that last statement may discourage some people from giving to Japanese missions. It shouldn't. As a matter of fact I checked with Superintendent Olaf Hansen if he thought it was wise to mention the difficulty of the work, and he said something like this:

"I think our people ought always to be given the facts about our work. I don't agree with the thinking of some that we always have to paint only the glowing picture to get our people to give to missions. After all, we have the simple command of Christ to do mission work and His promise that He will be with us. I have enough confidence in our people and in the work of the Holy Spirit in their lives that they will give because the love of Christ constrains them rather than because of some psychologically correct promotional campaign."

Inevitably the Christian missionaries always come out of their depressions to greater heights of optimism. It's true that when compared with the great task still before them in Japan their work seems like a drop in the bucket. But it is a drop. Take a look, for instance, at this excerpt from the 1952 report of the ELC mission in Japan:

"On an average Sunday morning our mission reaches about 370 adults, and of those contacted at least on on Sunday either morning or evening service, there a about 450. Our Sunday school attendance for the m sion on an average Sunday morning is about 800. addition to this, there are approximately 650 who a contacted by Bible classes but who do not come to t regular Sunday service. Therefore, in a week, we co tact 1,900 souls for Christ."

Let's not be too hasty therefore in despising th drop in the bucket. It's enough to keep the ground w I think I got a better understanding during my fe weeks in Japan of what St. Paul meant when he sa "I planted, Apollos watered, but God gave the increas I also gained the highest respect for all pastors, missio aries, and other workers of the Church who are lab ing in the Lord's vineyard in Japan. They are doi the planting and watering. It looks as though it w be a long time before there is going to be a harve There are a few fruits here and there, sizable enou in themselves but quite small in comparison to wh some day in God's grace there will be.

The courageous missionaries in Japan labor on w the confidence that God will keep His promise. Af all, the job of a missionary is not to figure out wh he may expect results and how many. His simple ta is to be faithful, to keep on planting and wateri even though it be a drop at a time; and to believe t some day the harvest will come—even in Japan.

Minneapolis Star and Tribune Photo

Pictured above are Dr. Rolf Syrdal of the ELC and Dr. Rudolph Burke of the Augustana Lutheran Church examining a wooden plaque which was sent from Japan by the Rev. Olaf Hansen. English translation from the Japanese reads: "Order. Christianity, a wicked and heretical religion, has been prohibited by law. It is necessary to report any person suspected of being a Christian. Reward is as follows: Information about a Jesuit priest—500 pieces of silver; information about (this word is not too clear in the Japanese but the supposition is that this refers to some Christian worker lower than a Jesuit)—300 pieces of silver; information about one who has returned to Christianity—300 pieces of silver; information about a person who is a Christian or where he lives—100 pieces of silver. Reward shall be given according to this schedule. You shall also be given 500 pieces of silver according to the rank of the Christian. If it should be discovered that you have hidden a Christian, not only you but also the headmaster of this village and the five house group union shall be punished. August, Tenwa 2 (1682). The High Commissioner of the Japanese Feudal Government. Since this order has been posted, the people shall keep it firmly in mind. Ukyo (name)"

Mission Progress in Japa

R. A. Syr

In the mission pages of this issue of Lutheran Her we have a very excellent article by the Reverend W fred Bockelman of the American Lutheran Chu who has visited Japan and spent some time with missionaries on our mission field.

Immediately following the war, there were elabo unfounded claims made by some Christian groups indicated a mass movement that would immedia sweep thousands of Japanese into the Christian Chu We have realized from the beginning of our work Japan that converts there, as in most other non-Chris lands, must be won on a person to person basis, as Gospel convicts the individual of sin and of the n of the Savior. On the other hand, Japan is more o to the Gospel now than in past generations. Fri liness and courtesy is met wherever the missio travels. Many people are willing to listen to the Go message. The students and professional groups, e cially, are manifesting a mind of inquiry towards C tianity and its way of life.

Our mission is not yet four years old. This l period has been one of building a foundation for fu work. Mission centers have been established in the n

(Continued on pag

Some Great Chapters

John P. Milton

THE REVISED STANDARD VERSION OF THE OLD TESTAMENT
VIII

here is an old saying to the effect that we sometimes il to see the woods for trees. That may apply also the reading of Scripture. How do you read: by fragents or by natural literary units? Do you read with ttention to the chapter as well as the sentence? Can ou recognize the central message in what constitutes literary section, or do you look for a statement of octrine in every little detail?

With the kind permission of the editor I would like suggest as a third test of the adequacy of RSV the ading of *great chapters* with an eye for the overall essage contained therein.

he first chapter might well be Gen. 1, the Creation apter. In a literary way RSV improves the chapter the use of quotation marks, by changes in punctuaon, and by modernizing the vocabulary. The great uth that God is the Creator of heaven and earth, that e has created "me and all that exists" (Luther) and at man (which includes me) has been created in is image, shines forth as clearly as ever. If anyone disturbed by the change from "a living soul" to "a ving being" in Gen. 2:7, let him remember that the entical Hebrew phrase, *nephesh hayah,* is found in h. 1:24, where it refers to animals as "living creatures." is quite evident that the English word "soul" could ere be misleading. Man has a soul; he is a living being.

The second chapter to which I would call attention Gen. 3, the story of the Fall of Man. Again there are terary changes in RSV that simplify the story for the odern reader, but the message remains unchanged. the verse which some of us believe to contain the rst Gospel promise, vs. 15, RSV even retains the word eed" for the singular collective Hebrew noun *zera,* hich can be translated as "descendants." It also peronalizes the promise by translating the third person ronouns in the last two lines as masculine rather than euter: "he shall bruise your head."

A single chapter from the story of Abraham, Gen. 5, may serve to test the whole narrative. The chapter certainly easier to read and to understand in RSV. he translation of the final clause in verse 1, "your ward shall be very great," is just as defensible on the asis of the Hebrew as the one in AV and ASV, and so just as meaningful. In vs. 6, I wish that RSV had tained the preposition "in" before "the Lord" (as the Hebrew), for it might be possible to believe mething that the Lord says without trusting in the Lord; and yet, it is quite evident that Abraham's faith at this particular moment showed itself in his acceptance of God's word of promise. He believed the Lord because he trusted in the Lord, and this faith or trust the Lord reckoned to him as righteousness.

Chapter 12 of Exodus is a significant chapter, both from the viewpoint of sacred history and of spiritual symbolism and typology. It is the story of the Lord's Passover. It records the beginning of the exodus from Egypt. No less an authority than Paul indicates that it is Messianically related when he says in I Cor. 5:7 that Christ is our Passover, or Paschal Lamb. RSV makes the story more readable with its simple, direct sentences and familiar words. A comparison of verse 16 in RSV and in AV reveals how great is the difference in style and how unaltered is the message itself. It would not take the average child long to decide which version is easier to understand.

Another great chapter in Exodus is ch. 20, the giving of the Ten Commandments and of the basic provisions for worship. A careful reading of the chapter will reveal no change in the meaning, but considerable change in the form, of the message. The change from *thou* to *you* in the Commandments is like releasing them from a religious museum into the thought-forms of modern youth. The translation of the Hebrew *hesed* in verse 6 as "stedfast love" makes the verse a religious gem. The revised translation of the latter half of vs. 24 is both accurate and meaningful.

It might not hurt to include in this test of great chapters the Day of Atonement chapter, Lev. 16, and the earlier reference to the mercy-seat in Ex. 25:21-22. The translation in RSV is excellent in every respect. The concept of the "scapegoat" is not lost because the word is omitted in favor of the transliterated Hebrew word Azazel; for the scapegoat concept lies in the whole situation described rather than in a single word.

There are some wonderful spiritual chapters in the book of Deuteronomy, among which chs. 4-10 are outstanding. They make inspirational reading in RSV. The sentence structure is simpler and more direct than in the King James. There are a number of word-changes that make for greater clarity of thought: "mind" for "heart" in 5:29; "tested" for "tempted" in 6:16; "trials" for "temptations" in 7:19; "be careful to do" for "observe to do" in 8:1; "disciplines" for "chasteneth" in 8:5; "confirm" for "perform" in 9:5; "stubborn" for "stiff-

necked" in 9:6 (and elsewhere); "lay prostrate" for "fell down" in 9:25; "outstretched" for "stretched out" in 9:29; "not partial" for "regardeth not" in 10:17; "justice" for "judgment," and "clothing" for "raiment" in 10:18; "sojourner" for "stranger" in 10:19. It is this sort of "modernization" that commends the Revised Standard Version to the modern reader. The speech is modernized; the message remains the same.

In a previous article we commented on II Sam. 23:5 (1-7), with its reference to the covenant with David. In the background is II Sam. 7, which records the making of that covenant. The terms of the covenant have Messianic implications; for the covenant with David's house pointed forward to Christ in whom is its final fulfilment. RSV makes some major changes in the translation of this important chapter and has called attention to them with its many footnotes. The reasons for the changes are linguistic, not theological; the Hebrew text in some instances is far from clear as to its meaning. The important thing to note is that the changes in no way affect the message of the chapter as a whole.

Job's confession of faith, in Job 19:23-27, is dear to every Christian. The difficulties of translation in this passage are very great because of the ambiguity of the Hebrew text; see the marginal notes in ASV. Especially debatable is the second line of verse 26, whether it should read "without my flesh" (RSV, ASV) or "in my flesh" (AV). The question hinges on the Hebrew preposition *min* which, like most Hebrew prepositions, has more than one meaning and grammatical usage. We cannot discuss that big issue, with its equally big theological implications, here; but we should note that RSV, while following ASV in translating "without my flesh," calls attention in a footnote to the other translation as a possibility: "from," meaning "from out of" or "from within," that is, "in my flesh." That is careful and honest scholarship. The King James reference to "worms" in the first line of vs. 26 has no basis whatsoever in the Hebrew text!

Of the great psalms there are too many to note more than a selected few. In the case of Ps. 23 the wording in RSV corresponds closely to that of the King James Version. Even the word "mercy" has been retained as the translation of the Hebrew *hesed* instead of "stedfast love." Ps. 27, a favorite of mine in its American Standard version, has been changed more drastically; but the sense remains the same, and I will get used to the new wording in time! In Ps. 32 "deceit" is a better word than "guile" (vs. 2); the rendering of line 2 in verse 4 is very free, but it makes the meaning clea the Hebrew word *awon* in the last line of vs. 5 m mean either guilt or iniquity. The emendations in 6-7 seem to me to be less justifiable, but they do n seriously affect the meaning. Vs. 9 makes sense in RS which is more than can be said of the King Jam version. The translation of Ps. 51:1 in RSV is excelle and so is the latter part of vs. 4. "Brought forth" (5) is more accurate than "shapen." "Inward being" c tainly means more than "inward parts," and "my sec heart" (admittedly a rather free rendering) than "t hidden part" (vs. 6); "a willing spirit" is more mea ingful than "thy free spirit" (vs. 12).

And so we could continue. We could mention a gr many additional favorite psalms; and we could refer great spiritual chapters from the prophets, such Isaiah 40, 53, and 55; Jeremiah 7 and 23; Ezekiel and 34; Hosea 2 and 11; Amos 5 and 6; Micah Habakkuk 2. Read some of them in RSV. If you re with an open mind I am confident that you will ag that the translation in RSV is uniformly good. T message of each chapter is told with faithful simplic There is no evidence of any dark conspiracy to corr God's Word. The textual changes that are made n sometimes be questioned; but they can also be defend as a good exegete soon discovers when he confronts Hebrew text.

If anyone reads RSV devotionally, with an eye "the woods" as well as for "the trees," so as to disc the basic Biblical message of God, and of man, and sin, and of salvation, and with attention to the m religious message of chapters and of sections, and only of words and sentences, he will be blessed in reading. That is my confident judgment from my c use of RSV. I shall continue to use it, and to urge oth to use it, because I believe firmly that in spite of c cisms that I myself have voiced God can use it migh in our day.

I have little patience with those who would su tute for ecclesiastical Latin an ecclesiastical Eng from the 17th century as the permanent religious guage of Protestantism. Nor do I have much pati with those spiritual voices who would slander e one with whom they do not agree. If such a spirit e the criticism of RSV it does not reflect the Spiri Christ. Whatever imperfections the Revised Stan Version may have it is on the whole an excellent t lation which glorifies God and our Lord and S Jesus Christ. Why hinder it by carping criticism? not rather learn to appreciate it and thank God for

EDITORIALS

RSV—Conclusion of a Discussion

Dr. John P. Milton's concluding article on the Revised Standard Version of the Bible appears this week. With it, and with the following general remarks, the editor hopes that he can conclude the discussion of the new version. That does not mean that our columns, particularly the Correspondence page, are closed to further comment by our readers. But it does mean that we have no present intention of commenting further editorially nor of accepting major articles dealing with the new version. We feel that we have made an honest effort to discuss the version objectively and we hope that we have been successful.

As to Dr. Milton's articles, we have a few statements to make. At the time we solicited this series, we had not the remotest idea of what Dr. Milton's opinion of RSV was. Nor did we care. We knew him as a sound Old Testament scholar and as a conservative, evangelical Lutheran. Had his articles proved to be very critical of RSV, they would have been just as welcome; in such a case, they would have forced the editor to revise his own opinion of RSV very drastically.

The truth is, of course, that there are few of us who are qualified to enter into a scholarly judgment of a Bible version or translation. The average person simply must take the word of competent scholars in whom one dares to repose confidence. Even the most ardent Bible reader (even Bible student) simply cannot have the detailed knowledge of the original languages and of the principles of translation and interpretation which are necessary in making a valid judgment. That is why we thank God for men like Dr. Bruce (who evaluated the N.T. portion of RSV when it appeared) and Dr. Milton.

That leads the editor to discuss briefly a point which he would much sooner leave alone. Ever since RSV appeared, we have been receiving letters of a type that no Christian should stoop to write. We are not referring to honest and sincere criticisms of RSV, couched in the kind of language Christian people use. We are, however, referring to the kind of letters which use such words as "blasphemous," "hell-inspired," "damnable," and so on. And, tragically, there have been more of that kind than of the former. *Let such judgments stop.* They are sinful, they are contemptible, they are beneath the dignity of any Christian person.

In relation to that point, we find it somewhat disconcerting that the "authorities" which underlie most of those letters are men of the type of Carl MacIntire and Gerald Winrod. We ask in all sincerity: If we must depend on the specialized knowledge of others in arriving at an estimate of RSV as a correct and dependable translation of God's written Word, whose opinion should carry the greater weight: that of the men we have named, and others of like ilk, or the man our Church has chosen as the head of the department of Old Testament, the man who is training our pastors, the man who has won the universal confidence of our Church? We leave the answer to our readers.

Has The Evangelical Lutheran Church "adopted" RSV? Definitely and absolutely not. The matter has not been discussed at the convention of the Church, and we are quite sure that it will not be. To the best of our knowledge, our Church has never either approved or disapproved any Bible version or translation. And let this be stated with emphasis: *If such a proposal were to be suggested for some future convention of the Church, we would oppose it with all our energies.* We as a Church are a part of "the Church of the Open Bible." As such we are interested in the widest possible dissemination of Scripture and in its proper use. What version or translation individuals or congregations elect to use is outside the purview of the church body.

As to the individual congregation, it is certainly its privilege to make a decision as to whether RSV is to be recommended or not, for use within its own borders. We know of not a few congregations which have authorized their pastors to use RSV at the altar and in the pulpit, if he so desires; we know of some which have decided that it *shall* be so used. Doubtless there are congregations which have taken prohibitive steps. Some Parish Education systems use it, some do not. All that is in the province of the local congregation, which is supreme, under God, in its own affairs.

With these lines, then, we conclude for the present our editorial discussion of RSV. We have at no time come out in its favor without qualification, and we never shall. We have stated, and now repeat, that we believe it to be a masterful piece of work; that we believe that it will encourage the reading of the Word of God; and that it will find a secure place in the hearts of millions of Christians. But we have also stated repeatedly, and state again now, that, when all is said and done, only time will firmly establish its worth.

This He Does

Harold B. Kildahl

THE SEVENTH SUNDAY AFTER TRINITY

July 19, 1953

Text: Mark 8:1-9

Did you read the text? It's the same old story, isn't it? But what a story!

Christ our Lord took the humble offerings of a lad and made them into the abundance of all. A humble offering became the sufficiency of thousands. I rather like that. I like it because it is so characteristic of all that you and I have ever believed. In this there is a repetition of the Gospel truth, for is it not true that "He humbled Himself and became obedient unto death, even the death on the cross," and by His humble submission to the will of the Father the sufficiency of thousands, the abundance of all has been provided? Though in the eyes of many who have looked on, who have stood in the crowd, the humble offering of the Lamb of God has been but foolishness, yet in the mind of God and by His grace it is the all sufficient merit by which we are the saved of God.

Christ our Lord took the need at hand and satisfied it in full. I don't know just what you make out of that, but isn't it true, as the hymn writer has said it: "The souls that hunger feed thou, the hearts that seek thee, lead thou till all their wants are satisfied"? That's the business of Christ—the satisfaction of needs. I believe sincerely that if the profound truth of His willingness and His ability to satisfy the needs of men could just once be "put across" to the world in need, the cause of Christ would flourish with dispatch.

Has the arm of the Lord been shortened in our day? Has the love of Christ been curtailed in our day? Has the grace of our Lord been withdrawn in our day? Foolish question, you say—and yet, after all these years there are still those who stand in the crowd, who have had the benefit of Christ's presence in their lives, who say, "But it is not enough." There are many who despise the means. There are many who shake their heads in negative fashion as if to say: "How can one feed these men with bread here in the desert?"

But not you—and not you who know, who believe, who trust in the mercy and the abundant grace of Christ. You know that the despised of the world is the blessed of God. You know that the humble among men is exalted by God. You know that Jesus Christ loves, that He serves, that He heals and forgives, that He seeks and searches and saves the souls and the lives of men. You know these things, for this He does. He saves your soul and satisfies your need. Amen.

Mission Progress in Japan

(Continued from page 662)

cities along the Tokaido Highway from Tokyo Nagoya. From these we expect to spread out into t rural areas by the means of our missionary staff a native personnel. Missionaries have been learning t language, surveying the cities where work has be established, and erecting the necessary buildings f an effective missionary program.

Even during this preliminary stage in our missi history, large numbers of people have heard the Wo of God through our ministrations and modest numb have been brought into fellowship with Christ in t living faith in several of our mission centers.

We have the following news items from Miss Bern Boyum contained in a letter dated May 31 from Tok which is the first mission station founded by our m sionaries in Japan:

"The main purpose of this letter is to tell you abo last Sunday, Pentecost, which was another day of couragement in the work here. That date also mark the first anniversary of the formal organization of Tokyo congregation, but more important than that w the manifestation of the Spirit's work in the hearts five adults baptized and the one confirmed at the mo ing service. Two of these were high school studer one a young mother, another a business man, and fifth a student at the Foreign Languages Universi The one confirmed is my tutor this year. He is also student at the Foreign Languages University. mother is a Christian—a member of the Ikebukuro L theran Church. Hara San is a promising young m and we are happy that he has found the Lord ag and has taken this step to confirm his faith in Chri

Besides beginning the regular evangelistic work the many sections of our field, we have been work together with other Lutheran groups in the product of Christian literature. The Rev. Douglas Swends writes as follows:

"In August, 1951, the Lutheran Literature Soci was organized by all the Lutheran missions in Jap and the Japan Evangelical Lutheran Church. The theran missions in Japan include not only the Ameri groups but also groups from Norway and Finland. a little over a year and a half, the Society has b publishing Lutheran literature. Its first publication been the *Fukuin Shimbun,* the "Gospel Paper," a mo ly paper featuring Bible study helps, evangelistic arti and articles for children and adults. However, Society soon began to feel that it was hampered by fact that there was no one who was devoting his time energies to the work. It was limping along, so

(Continued on page

Meditations for the Family Altar

Joel Njus

TOWARD THE EIGHTH SUNDAY AFTER TRINITY

he Epistle: Romans 8:12-17

The Gospel: Matthew 7:15-21

Monday, July 20
JESUS HEALS EVERY ONE

Read Luke 4:22-44

Now when the sun was setting, all ose who had any that were sick brought em to him; and he laid his hands on ery one of them and healed them.

A study of the healing ministry of sus reveals in a striking way not only is power but His compassion for the ck and the suffering. Jesus had come to each the good news of the Kingdom God and as such could not give His hole time to physical healing. Again and gain He tells those who have been healed at they are not to tell others. But Jesus ver turned away a single one who came Him for help. Luke is very specific as tells of the healing of Jesus in Caper-aum—"he laid his hands on *every one* them." No matter how busy, or how ed He was, Jesus in love ministered those who sought His help. He turns one away today. He will help you.

Thy touch has still its ancient power,
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all." Amen.

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Tuesday, July 21
PETER SEES HIMSELF

Read Luke 5:1-11

But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."

Physically, most of us have had the experience of standing next to someone who is much taller than we are. How small one suddenly feels! Mentally, most of us have had the experience of speaking with a person whose intellectual brilliance makes us feel like dwarfs. Never before have we been so aware of our ignorance! If, in the spiritual realm, we have experienced standing in the presence of Jesus, we like Peter have been convicted of sin. We have been made aware that we are unworthy to stand in His presence. So unworthy that we cry, "Depart from me, O Lord." But Jesus does not leave. He knew us before He came, and He came to help. His invitation is, "Come, follow me, and I will make you a fisher of men." Unworthy though we are, Jesus invites us to His fellowship and gives us the promise of a new and full life. Out of sinners, Jesus makes saints.

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Wednesday, July 22
OUR NEED OF PRAYER

Read Luke 5:12-26

But he withdrew to the wilderness and prayed.

Jesus had healed a leper who sought His help, and had told him, "Tell no one." But in spite of this, the report of this healing spread far and wide and great multitudes gathered to hear Jesus and to be healed. But Jesus withdrew to the wilderness and prayed.

What did it cost Jesus personally to perform a miracle? If you have sought to minister spiritually to the suffering, you know it is a tremendous drain on the body, mind, and spirit. Jesus was a true man. Constantly He gave Himself without reserve to those about Him. And how many there were who needed help. No wonder, then, that Jesus spent much time in communion with His Father in prayer. There is no giving without receiving. We can give no more to our fellowmen than what we have first let God give us.

Dear God, we do not suffer so much from overwork as too little prayer. Help us not to work less, but pray more. Amen.

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Thursday, July 23
JOHN HEARS ABOUT JESUS

Read Luke 7:1-23

And he answered them, "Go and tell ohn what you have seen and heard: the ind receive their sight, the lame walk, ers are cleansed, the dead are raised up, e poor have good news preached to em."

It was the experience of John the Bap-t that while he was the forerunner of e Messiah, he himself did not have the portunity to hear Jesus preach or see is miracles with his own eyes. The great eacher of repentance himself had to oc-py a pew in prison and hear the Gos-l proclaimed to him by his disciples. ow happy John must have been when received this report on the work of sus. With Simeon he was ready to de-rt from this life in peace, assured that e long-awaited Messiah had indeed come ith salvation in His wings. To all who k, "Is Jesus the Christ?" the record of sus' life and death and resurrection gives is sure answer: Yes, Jesus is the Christ, e Son of God. Blessed is he who has t seen, and yet believes.

Friday, July 24
GREATER THAN JOHN

Read Luke 7:24-50

"I tell you, among those born of women none is greater than John; yet he who is least in the kingdom of God is greater than he."

By any standard of measurement, John the Baptist was a great man. He dared to speak the truth. He had a message, and he delivered it with power. Even the sophisticated circles in Jerusalem could not ignore this preacher of repentance who lived in the wilderness. They could not ignore him—but they could reject him and his message. They said, "John the Baptist is possessed by a demon." Jesus places the stamp of approval on John, his message, and his work.

But even as He does so, He tells the people, "He who is the least in the kingdom of God is greater than he." The kingdom Jesus brought into being by His life, death, and resurrection is so glorious that even the humblest member of that kingdom enjoys benefits that John never knew in this life. How shall we escape if we neglect such a great salvation?

Saturday, July 25
UNDIVIDED ATTENTION

Read Luke 9:49-62

Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

The plowman who allows himself to become distracted will plow a crooked furrow. He who does not keep his eyes in the direction the plow is to go, shows that he is not fit to be entrusted with a plow. No farmer would want such a man to work for him. Discipleship demands undivided attention. The heart that looks back with longing to the worldly life loses its direction, and the result is disaster. The direction we face is ultimately the direction we travel. There are no "part-time" workers in the kingdom of God. Paul did many things, but he saw his life in terms of one thing. "This one thing I do," he says, "I press toward the mark of the prize of the high calling of God in Christ Jesus." To his calling he gave his undivided attention.

Dear God, may our hearts ever be directed to Thee alone and may we give our undivided attention to our calling in Christ. Amen.

Here and There on the Christian Front

Edited by Raymond M. Ols

MISSOURI COURT BARS CATHOLIC AID

The use of public funds to transport pupils of parochial or private schools and to aid so-called public schools owned and controlled by the Roman Catholic Church was ruled illegal by the Missouri Supreme Court. In the school bus case, the Court's seven justices held unanimously that transportation of parochial school students at the expense of a public school district was "unlawful and must be enjoined." They reversed a decision of the Scott County Circuit Court which had approved the use of public school buses to transport 18 Roman Catholic grade school pupils from one school district to an adjoining one.

HIT UNITARIAN INFLUENCE

Strong criticism of alleged Unitarian influence in state and local councils of churches, particularly in New England, was voiced at the 94th annual synod of the Augustana Lutheran Church. The criticism came as the synod made clear in a resolution that its continued membership in the National Council of Churches was contingent upon the Council's adherence to the evangelical standards stated in the preamble of its constitution.

The synod called upon the National Council to limit representation at its next biennial convention to local and state councils that have adopted the statement of the preamble, "more fully to manifest oneness in Jesus Christ as divine Lord and Savior." Augustana Church pastors were instructed by the synod not to co-operate with any local or state councils of churches that have not subscribed to the National Council's constitution. Such co-operation was termed "compromising the doctrinal position of the Church."

TWO MILLION FOR HIGH SCHOOL

Probably the largest amount of money raised by a local Lutheran group in America was raised in Milwaukee, Wisconsin, when the members of The Lutheran Church — Missouri Synod raised $2,040,307 in cash and pledges in a six-week drive to finance a new, 1,000-pupil high school. A spokesman said the school, to be completed in 1955, will be "the finest Lutheran high school in America," and will replace the nation's first Lutheran high school, built here in 1908.

The success of the drive, which exceeded its goal by $40,000, was held all the more significant because many of the 44 Missouri Synod congregations which took part are presently conducting building fund drives in their own churches.

Members of the Wisconsin Synod, in the same area, are also planning a new building, but its fund-raising campaign has not yet started. The decision to build separate new buildings followed differences in policy between the two groups.

WORTHY OF NOTE . . .

Parochial schools and private colleges are spending more than $1,000,000 a day on new building construction, the Department of Commerce has reported. This is a gain of 17.3 per cent over the first five months of the year in 1952, and a gain of 23 per cent ov May, 1952. . . . U.S. Luthera through Lutheran World Action a Lutheran World Relief, supplied 4 per cent of known inter-church gifts to European churches duri 1952. . . . Premier Mohammed N guib, of Egypt, laid the cornerstone the new Coptic Orthodox Church St. Mark in Cairo's Shoubra quart He paid tribute to his "fellow citize of the Christian faith" who are m ing possible the erection of the chur The new regime had given speedy proval to the construction of seve Coptic edifices. . . . Kyriaki Kastar a member of Jehovah's Witnesses w operates a beauty parlor in Athe Greece, was arrested by police charged with proselyting while dr ing the hair of women clients. . . . cause "new communities, each which constitutes an invitation to o a church," will be established in ke ing with growing population tren The Lutheran Church—Missouri S od has decided to open 120 new m sion stations in the United States Canada during each of the next f years.

SUNDAY SCHOOL PARADE

RNS Photo

Children of many races and nationalities "take things easy" before marching in a se of the 124th anniversary day parade in Brooklyn, N. Y., marking the founding of the B lyn Sunday School Union in 1816. More than 100,000 youngsters and adults, represe 325 Protestant Sunday schools, participated in the parade through the streets of Bro and Queens. Theme of the marchers was "Christ, the Hope of the World." Church civic leaders watched the parade from various reviewing stands.

Schools and Colleges

Edited by the Division of Higher Education

LUTHER COLLEGE BAND MEMBERS HONORED

Two members of the Luther College concert band have been selected to participate in the National Collegiate Band, which is sponsored by the Kappa Kappa Psi honorary band fraternity, to be held at Texas Tech College, Lubbock, in conjunction with the national convention, this summer. They are Orrin Eittreim, flutist from Decorah, and Truman Jordahl, tympanist, Mason City.

This is the fourth National Collegiate Band which has been assembled by the fraternity, recognizing outstanding, talented musicians in the college and university bands of America. The conventions are held every other year. Two years ago Luther was represented by Orrin Eittrem, flute, Olaf Hammersness, clarinet; Bill Henderson, trombone.

ST. OLAF CHOIR TO SING IN NORWAY

At the invitation of Nordmann's Forbundet, the St. Olaf College Choir will make a concert tour of Norway in the summer of 1955. At present 20 concerts are planned in Norway. Although plans are not yet completed, it is anticipated that concerts will also be sung in other Scandinavian countries, as well as England and Germany.

Arrangements were made recently during a visit at St. Olaf by Arne Kildal, executive secretary of the Nordmann's Forbundet, the International League of Norsemen.

This will be the third tour of the St. Olaf Choir in Norway. In 1913 and in 1930 the choir sang in Norway under the direction of its founder, Dr. F. Melius Christiansen. The forthcoming tour will be under the direction of the founder's son and present director, Dr. Olaf C. Christiansen. Dr. Christiansen has extended an invitation to contemporary Norwegian composers to prepare music for inclusion in the choir's tour program. The St. Olaf Choir first sang in Norway in 1913. They returned there in 1930 to sing at the 900th anniversary of the Christianization of Norway, and later sang in Germany to commemorate the 400th anniversary of the Augsburg Confession.

For one member of the choir this will be the fourth tour of Europe with a St. Olaf music group. Dr. P. G. Schmidt, only non-student in the choir, is now singing his 51st season with the choir. He managed both previous choir tours to Europe and was drum major of the St. Olaf band when it toured Norway in 1906. His son Frederick is managing the 1955 tour.

CONCORDIA ANNOUNCES STAFF APPOINTMENTS

Dr. J. L. Knutson has announced the appointment of six new faculty members at Concordia College for the school year, 1953-1954.

Gustav Dinga is to be the assistant professor in chemistry. He has been teaching chemistry at St. Cloud Teachers College. He is a 1947 graduate of St. Olaf College at Northfield and taught the following year in 1948 under a Dearborn Chemical company fellowship at St. Olaf. Mr. Dinga received his M.S. degree in 1949 from the University of Louisville, and he is now working for a Ph.D degree at Lexington, Kentucky.

A new member of the sociology department is Raymond O. Farden. A Concordia graduate, Mr. Farden formerly taught at Concordia but was called into the armed forces. Upon his release, he continued his study for a Ph.D. degree in sociology at the University of Minnesota.

Dr. Herman A. Larsen will be assistant professor in history. He received his B. A. degree from St. Olaf College in 1936 and attended Luther Theological Seminary. Dr. Larsen was interned in the Philippines during the war in 1940 and 1941. After receiving his Ph.D. in history at Yale University, he attended the Independent Theological Seminary and the University of Oslo, Norway, in 1947 and 1948 as a Fellow of the American-Scandinavian Foundation. Dr. Larsen served as pastor at Rice Lake, Wisconsin, and in Chicago.

There are two new appointments in the English department. Mr. Armour H. Nelson, instructor, received his B.A. and M.A. from the University of Chicago and his Ph.D. degree from the same university in January, 1953. He served in the United States Army from 1941-1945. Raymond A. Nelson, another English instructor, received his M.A. degree in 1949 from the University of Chicago and expects to receive his Ph.D. degree later this year.

Pastor A. H. Grimstad has been named to the department of religion. He was granted his B.A. at Pacific College in Seattle, Washington, attended Dallas Theological Seminary in 1943-1945, and also Luther Theological Seminary in St. Paul. Pastor Grimstad was ordained in 1946 and since has been a pastor at Strum, Wis., and McIntosh, Minn.

LUTHER COLLEGE HAS GUEST PROFESSORS

Luther College is privileged to have three guest instructors on the campus for the summer school sessions.

Mrs. Hannah Tawzer, Highland Park, Ill., teaches courses in elementary education, school methods, and reading. She has studied at the University of Iowa, Northwestern University, Drake University, and the University of Chicago. Her teaching experience has included positions in rural and elementary schools in Iowa, Montana, and Illinois. She is presently teaching at Highland Park.

The other instructors are repeaters from last year. Ernest M. Owen, supervisor of special education in Winneshiek, Howard, and Allamakee counties, again teaches psychology and personnel management in the field of business administration.

Stanley Steinau, trained speech therapist, is conducting a laboratory workshop in speech correction. The students are given an opportunity to observe children with various speech disorders and to gain experience in the practical application of speech correction methods for the classroom teacher. Steinau conducts speech clinics during the regular school year as a part of the program of Special Education under the State Department of Education in Iowa.

Correspondence

A WORD OF APPRECIATION

►The Board of Trustees of the Minnesota Soldiers' Home wishes to express to you and your staff their sincere appreciation for the fine article appearing in the May 5 issue of LUTHERAN HERALD, "He Walks Among Them" by Gladys Wogen.

Thanking you for the interest you have shown in the Home, I am,

KIMON KARELIS
Secretary, Board of Trustees
Minnesota Soldiers' Home

GREAT STRENGTH IN RURAL AREAS

► In the May 26 issue of LUTHERAN HERALD there is an article titled, "From Small-Town Parsonage to White House." It is a well written and interesting article, and we should all rejoice that our colleges can give to the youth of our Church training which enables them to be of the greatest service to both God and country.

It is the title of the article, as well as some of the first paragraph, particularly the words: "Humble beginnings are often the mark of great men. From a small town ELC parsonage in a Norwegian community of the Upper Midwest to headquarters in the White House is a great achievement." No one will question that it is a great achievement, but the words and the title both infer that it is a more difficult achievement because the beginnings lay in one of our towns, and also perhaps in a Norwegian community. The fact is that it just is not so. One can adduce statistics and statistics that tend to show that just the opposite is true. Being born in a rural area, whether in the open country or in one of the thousands of towns and villages of America, has never been a handicap to success. It has not even proved to be a preventing factor for those who have sought the highest of all positions in the White House, for we find that of the some thirty men who have occupied the White House, no less than twenty-six of them have come from the villages and farms of the nation. In fact, not less than nineteen of them, over half, have been raised in the open country on the farms of the nation.

Coming from an ELC parsonage or any other parsonage has also proved to be one of the greatest opportunities for success. Any of those in leadership in many fields in our nation will reveal that a disproportionate number of men and women have come from the parsonages. A study by the editors of the book "Who's Who" showed that proportionally the parsonage was one of the leading sources of successful men and women in our nation.

As a Church, much of our strength has been in the congregations scattered throughout the villages and countrysides of our land. One of the serious threats to the strength of the future church as well as to our nation has been the idea that a mark of success is to leave these more rural areas to find positions and homes in the more urban areas. It has affected many professions, so that one frequently hears of communities which find it difficult to retain a doctor or other professional men. Not even the Church has been free from this kind of thinking about the ministry. Some rural pulpits and parishes have been hard to fill, for there has been a feeling that one serves in an inferior place when one's work lies in the village or countryside. We have lost that feeling fast these last years, it is true. The coming REA, with all its modern facilities and advantages, served to erase whatever line of demarcation there formerly been from rural and urban living in many ar

We shall serve the youth growing up in our villages farms much better, however, if we do not instill in th minds that they have been handicapped because they w born into the rural areas, or that they should be less a to succeed if they plan to live their lives in these co munities.

(THE REV.) O. E. ENGEBRETSON
Spring Grove, Minn.

NOTES OF INTEREST TO ELC ORGANISTS

► Throughout the year, and especially in the month June, church organists are in great demand for bridal se ices. Compositions for the 15-minute prenuptial recital h been suggested in several issues of LUTHERAN HERALD the executive director of music in the Church at large by the music department personnel at Augsburg Publish House. But what I really want to mention is my recent perience in using a substitute number for the Bridal Ma from Wagner's opera, "Lohengrin," which has been grossly disfigured through the words: "Here comes bride," etc.

Surprisingly, although written in ¾ time, the much loved "Jesu, Joy of Man's Desiring," by J. S. Bach, greatest of all composers and a great Christian gentle of our Lutheran faith, lends itself perfectly as a bridal cessional. The bass notes, played staccato on the foot p als, indicate the tempo for walking, and the triplets, pla on the manuals, give ample time for each step. A grad increase in volume is effective, timing it to a fortissim the bride walks down the aisle. Using chimes for the cho sections enhances the effect. The arrangement by Dr. Melius Christiansen in his volume, "Organ Music Church and Home," is excellent.

Pastors I have spoken to were delighted with the cha in choice of a processional and are hoping that all fu bridal services will feature this number.

MRS. M. H. HEGGE
Organist, First Lutheran Churc
Stoughton, Wis.

TRENDS AT FUNERALS BECOME CUSTOMS

► The deceased was a member of a thrifty, prospe community noted for its progress. With his fellow citiz he was in the front in any project of advancement and ready with both material and moral aid. His demise a definite loss to the community, and measures were ta to accommodate a capacity attendance at the funeral.

The situation was sensed by the officiating clergy and the sermon was bounteously flavored with remin of the loss, but not a word alluded to the Widow's Mit set forth in Luke 21:2-4. The services concluded wit invitation to all to return to the church parlors for ref ments, where the multitude was finally served at a hour.

Of floral display and exalting oratory there was no but of the real spirit of an acceptable gift as portraye the Bible, not a word was spoken.

Is not this funeral a trend of the day? From daily li to pew; from pew to pulpit; from pulpit to refresh counter—when and where does the passage referre apply? Are funerals designed primarily to be comme tions of the departed, terminating in needless feasting?

OLD TIM

PACIFIC LUTHERAN

Mission Progress in Japan

(Continued from page 666)

Society asked the ELC Japan Mission to give a man who could devote all his time to this work. I became that man.

"The work of the LLS is now beginning to gain momentum. In addition to the publication of the *Fukuin Shimbun,* the Society has published a new translation of Luther's Small Catechism and also an Explanation. The Large Catechism has also been translated and is now awaiting publication. A Bible Study Guide on Galatians recently came off the press, and study guides on I Corinthians and on the Gospel of John are now being prepared."

Addresses for Pastors

(Continued from page 658)

Gerald L. Lundby, 835 Terry Ave., Billings, Mont.
Leif I. Monson, 104 1st St., N. W., Milford, Iowa.
Elof G. Nelson, McVille, N. Dak.,
Orlin E. Ness, Crosby, N. Dak.
Eugene L. Peterson, Rt. 2, Oconto Falls, Wis.
Paul B. Pierson, 516 Addie St., Lead, S. Dak.
Harold S. Reitz, 2914 W. Wabansia, Chicago 24, Ill.
John H. Reppe, 413 6th St., Two Harbors, Minn.
Kermit M. Roisen, Emmons, Minn.
Gottlieb Schmitt, 950 Chambers, Eugene, Oregon.
S. Luther Simonson, Bear River, Minn.
Lloyd H. Smith c/o Board of Foreign Missions, 425 S. 4th St., Minneapolis, Minn.
John L. Spencer, 28 N. Pacific St., Dillon, Mont.
George O. Thompson, Langford, S. Dak.
Tenner Thompson, Jr., Grantsburg, Wis.
Karsten H. Ulvilden, Puposky, Minn.
Gerrit M. Van Hunnik, Milton, N. Dak.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number answering.)

FOR SALE

Farms

480 acres, best cattle country; also good for grain, seed, and corn. Priced to sell. Also 240 acre cattle or dairy farm. 5 miles from good creamery. Pennington Co., Minn. 318-1A

17 acre tract, mostly timber. Very good buildings. Near good highway, Hubbard Co., Minn. Also 60 acres, 30 acres under cult. hay meadow and pasture. Nice grove around buildings. 6 room house, REA. 318-2A

For sale—80 acre farm in Sherburne Co., Minn. All improved land. Will sell stock and equipment or farm alone. 318-3A

320 acre stock farm located in Crow Wing Co., Minn. On black top road, 10 miles to good town. 6 room house, 36x64 ft. barn and other buildings. Good water, REA. Farm consists of 160 acres open meadowland and 160 acres pasture and timberland. Woven wire fenced and cross-fenced. Down payments, terms. 318-4A

Good farm of 120 acres, very best soil right in heart of dairy country and grain farming in McLeod Co., Minn. 70 acres plowland, 20 acres hayland. Good buildings, REA, good well, and wind mill, large barn, garage and other buildings. 3½ miles from town. 1 mile from ELC church. 318-5A

For sale—Improved 154 acre farm in Chippewa Co., Minn. Priced at $24,000. Write for further information. 318-6A

For sale—Highly improved 160 acre farm. Very good soil, and located in excellent community. Lac qui Parle Co., Minn. Priced to sell. 318-7A

A 140 acre dairy and tobacco farm, good buildings, water in house, elec.; is a valley farm located in Vernon Co., Wis. School bus line, 3 miles to Lutheran church. Will sell for less than buildings cost. Reason for selling—old age. 318-8A

Special offer—dandy 120 acre farm. Clark Co., Wis. All under cultivation. Modern. Priced for quick sale by owner. 318-9A

Dandy 200 acre farm, 130 acres under plow. Located in Clark Co., Wis. All good land. Good buildings, electricity, and other modern improvements. Lutheran community. 6-room house. Only $13,000 if taken at once. 318-10A

7 acre irrigated tract. Good set of buildings. Modern house with 3 bedrooms. Located on highway 93 in Lake Co., Mont. Ideal climate, productive soil, garden plot, orchard and pasture. Lutheran congregation. Would make an ideal nursery. 318-11A

For sale—Beautiful country home. Very good 107 acre farm all tillable on black top road in Dodge Co., Minn. Electricity, furnace, good water, wind break. Close to creamery, rural school, and Lutheran churches. 318-12A

Homes

Duplex, all insulated, hot water heating plant with stoker and thermostat control, in town of 1,600 located in Goodhue Co., Minn. High school and two Lutheran churches. Reason for selling, owners moving to Calif. A good investment, priced to sell. 318-13B

Modern, 2 bedroom, lakeshore home with garage, automatic oil heat in basement, for sale. 1 1/8 acres, 216 ft. frontage on Whitefish Lake, in Flathead Valley, Mont. Ideal home, variety of fruit trees, wonderful garden space. 318-14B

New insulated house with electricity for sale or trade. Basement garage. C. and W. furnace. Good well in basement. On lot or acres, garden and berries. Take cash and modern trailer house. Balance terms. Possession 30 days; 100 miles from Twin Cities, Minn. 318-15B

Businesses

Grocery store for sale in good farming community, small town in northwest N. Dak. Want to sell building, fixtures, and stock. Good Lutheran church; four year high school. 318-16C

For sale—grocery store, oil station, and garage, with six room house and two acres of land in Turner Co., S. Dak. Predominantly Lutheran community. 318-17C

For sale—Pumice and concrete block factory, and new home. In busy community of 70,000 people where much building is going on in south central Wash. Wonderful climate. Total cost $20,000 plus inventory. Terms. Short distance from active ELC church. Quitting because of ill health. 318-18C

For sale—10 unit apartment house in Coeur d'Alene, Idaho. Write for further information. 318-19C

Excellent paying hotel for sale in west central Minn. city of 1,500 population. Good school and churches. Write for further information. 318-20C

WANTED TO RENT

Wanted to rent—a good 120-200 acre stock and grain farm in north central or northern Iowa for year of 1954. Prefer a good crop rotation. Near ELC church. Small family. Adequate machinery. Good references. 318-22A

POSITION WANTED

Practical nurse desires position caring for elderly couple or one person. Prefer city to country position. 318-23D

Young married Lutheran school man, 5 years experience, desires position as junior or senior high school principal, or a teaching position with counseling and guidance opportunities. Social studies major, science minor. M.A. degree in secondary school administration. 318-24E

HELP WANTED

Housekeeper wanted for one person in Minneapolis. Elderly person preferred. Modern home. 318-25F

Wanted—lady to do housework and care for 15-month-old motherless child in good farm home in southern Minn. Modern conveniences and good working conditions. 318-26F

Wanted—Hospital superintendent for new 26 bed hospital under Lutheran management. Allamakee Co., Iowa. 318-27F

Consecrated teacher and dean of boys wanted for Lutheran high school in N. Dak. Should be a single man. 318-28G

Wanted—doctor to take over excellent town and country practice for cost of office equipment. Modern house also available. Lutheran farming community, western Minn. Present doctor leaving because of illness. 318-29G

Lutheran surgeon wanted in new, modern, hospital located in county seat town in southwest N. Dak. 318-30G

Doctor wanted in Goodhue Co., Minn. Write for further information. 318-31G

Printer-operator wanted by one of the best equipped average size weeklies in eastern N. Dak. Clean, orderly shop. Should be capable of taking charge back shop. Permanent position, good pay for right man. Predominately Lutheran community. County seat. 318-32G

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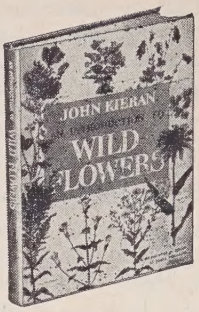
Books for Nature Enthusiasts



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